

## AN OBSERVATION OF MYSTIC CONSCIOUSNESS IN SRI AUROBINDO'S SELECT POEMS

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### ABSTRACT

English poetry in India is a poise of Mystic Consciousness of the spiritual unity. It has come to exist on the strength of its Indianness – Indian cultural and mystic heritage with equanimity and dignity. The creative artists were conscious of the spiritual vacuity; and continued single minded purpose in life. The aim of this paper is to examine Sri Aurobindo's shorter poems in particular in the light of mystic consciousness. Aurobindo's mystical inspiration is concerned, everywhere in his poetry, he brings out living symbols from the mystical planes – a concrete contract with divine's presence. The central theme of chief works including the short lyrics bind with mystic consciousness. His methodology is reminiscent of traditional approach, which is primarily that of introspection, where the claim to truth is based upon knowledge which gains from intense, prolonged to various form of empirical investigations of the mystic elements.

**KEYWORDS:** Eternal Insights, Exalted Consciousness, Illumined Soul

### INTRODUCTION

Sri Aurobindo, a man of multi faceted literary personality, a mystic philosopher and a yogi, is a luminous star shining brightly in the firmament of Indian thoughts and literature. Though he holds his place, chiefly as an Indo-Anglican poet of a very high stature, he is much more than a poet. He is today recognized undoubtedly one of the greatest poets of Indian writing in English. His magnum opus Savitri is an epic, the epic of the present as well as the future. This paper is an attempt to trace the trends of mystic consciousness in Aurobindo's short select lyrical poems. It evokes with the fusing theme of mystic consciousness.

Aurobindo's Mysticism has been defined as the direct experience or the efforts for experiencing ecstasy intuition and the vision of the soul, self and nature. He includes the sense of union of the self or soul with accompanied by melancholy, solitude, renunciation, meditation and inner contemplation. The faith in a divine principle or soul in which both the humanity and the cosmos participate, is directly related to mysticism. It manifests itself into human consciousness of eternal insights.

Aurobindo compares the poetry of consciousness clarity of mystic outlook. In his well-known critical book, Future Poetry, he rightly holds the view:

Mystic poetry can strike still deeper-it  
Can still the inmost and subtlest recesses  
Of the life soul and the secret inner mind  
At the same time, it can even, if it is

Of the right kind, go beyond these also

To the pure inmost psyche. (Future Poetry 356)

## NATURAL CONCIOUSNESS OF ACUTE MYSTIC

The dual nature of the soul is that it has a frontal aspect of a multiple personality and a deeper immutable aspect of the psychic.

There are two beings in my single self

A god head watches nature from behind

At play in front with a brilliant surface elf

A time – born creature with a human mind.

Tranquil and boundless like a sea or sky

Radiant his mind and vast, his heart as free;

His will is a scepter of dominion

The smaller self by nature's passion driven

Thoughtful and erring learns his human task

All must be known and to the greatness given

His mind and life, the mirror and the mask.

As with the figure of a symbol dance

The screened omniscient plays at ignorance. (The Dual Being, 610)

The first process in evolution therefore is to discover the psychic being, to find it hidden behind the heart supporting the mental, vital and psychical activities as a 'silent God-spectator of the human scene' and the 'incarnate God head in the body of man'. During the psychic transformation, during which, the soul has completely emerged in to the higher ranges of mystic consciousness. Illustrating Sri Aurobindo's conception of mystic poetry the poem seeks to exemplify in its ascension not only the higher realms of consciousness scaled by the liberated soul, but also elucidates the perfect kind of poetic inspiration unhampered by the inner consciousness. Richard Rolle, the father of English mysticism, states that, "one who aware of the mystic music of the soul, discerning in it a correspondence with the measured harmonies of the spiritual universe" (Mysticism 22).

Mystic consciousness has enraptured the descriptions of an acute inward experience. It shows the jewels of mystic literature, and deliberate employment of music conscious imagery. This alone, it seems, could catch and translate to shape the characters inward experience into reality. Aurobindo's own experience of mystic joy in his poems seems actually to have in his form of exalted consciousness and transcendental perceptions.

## MYSTIC TRANSFORMATION

The opening stanza of Transformation very clearly shows the process of controlling the various thought waves of mind through mystic consciousness of surrendering everything including the pleasures of sense for the sake attaining the

world of emptiness or the unheard melody. It shows how it is very tedious for a body to be changed from its state of flesh and bone into the eternal state of supreme bliss where there is joy and rapture of the highest degree.

My breath runs in a subtle rhythmic stream;  
 It fill of my members with a might divine  
 I have drunk the infine like a giant swine  
 Time is my drama or my pageant dream  
 Now one my illumined calls joy's  
 Flaming scheme  
 And changed my thrilled and branching  
 Nerves to fine  
 Channels of rapture opal and hyaline  
 For the influx of the unknown and the  
 Supreme. (Transformation 125)

The poet presents the process of changing the body into the supreme world of unknown raptures in a very lucid and metaphysical mystic conscious way. The tremendous explicate rhythm between the mind which wanders and the soul which is in process of searching for the eternal truth. The seeker of supreme bliss or the eternal truth gets mastery over five senses.

The passion of the poet is transferred. Aurobindo is no longer as a body an illumined soul. He is no more a vassal of flesh. He is also not slave to nature. Now he is not like the birds of W. B. Yeats's poem, *Sailing to Byzantium*,

That is no country for old man the young  
 In one another's arms, birds in the trees  
 Those dying generations. ... at their song. (Byzantium 117)

Who are in the nests and the modern youth who are in one another arms. The songs of Sensual music but sings an immortal song of past, present and future. After mastering the five senses, the yogi is not caught in the senses narrow mesh.

I am no more a vassal of the flesh  
 A slave to nature and her leader rule  
 I am caught no more in the senses narrow mesh  
 My soul unhorizoned widens to measureless light  
 My body is God's happy living fool  
 My spirit is vast sun of deathless eight. (Transformation 125)

Sri Aurobindo says body is the tool for attaining the supreme bliss by awakening the great power of the soul. When the great light of the soul is discovered, there is no significance of the body. It is an interesting notes that.

Sri Aurobindo's concepts of poetry are control to mystic consciousness. He is of the opinion that there is very little difference between the seer and the creator or poet, poetry. According to him, it is a direct mystic inspiration.

Einstein States up his notion of science's dependence on response to a superior intelligence mathematically operation in the cosmos: "Science without religion is lame". And he goes on to state also that the scientific truth discovered on the spur of the mystic consciousness has in science itself no rational justification for its discovery. Science cannot even provide the value of the very striving which constitutes it, the striving for knowledge of mystic truth.

## CONCLUSIONS

Aurobindo's poetry is not simply rich in thought but of mystic consciousness suffused with various colours of poetic craftsmanship. His poems will always be eternal like immortal soul or 'illimitable permanent'. According to him, man can bring down a greater truth - consciousness of life and body in order to manifest the divine on earth. A higher mystic consciousness is capable to transforming human consciousness radically. Sri Aurobindo's mystic poetry depicts man as a being who is at the threshold of a new world of possibilities. Human beings carries in them their infra-mental past in sub-consciousness and aspires for a supra-mental future. Trapped between the forces of mystic nature and the spirit, it constantly grows, evolves and is pushed towards a certain goal of complete transformation.

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